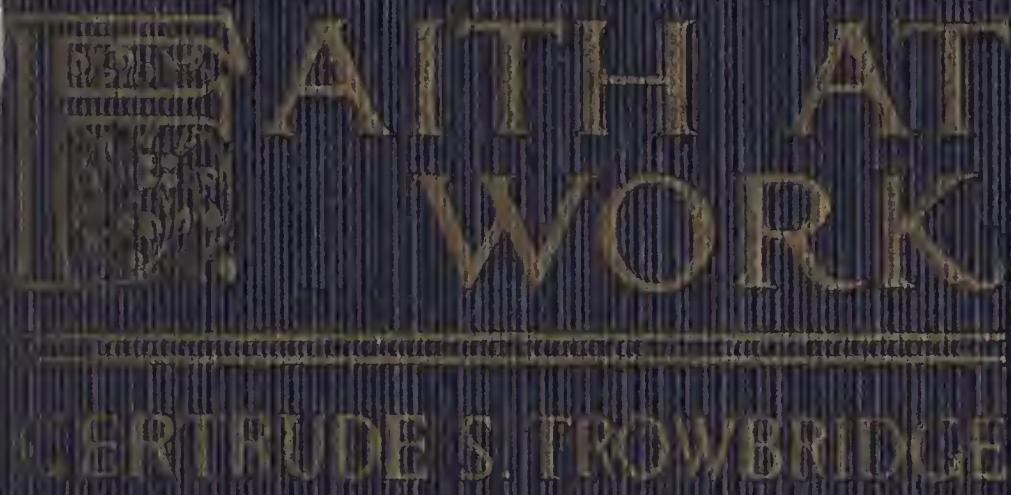


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FAITH AT WORK

FAITH AT WORK

By
GERTRUDE S. TROWBRIDGE



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Foreword

In recent healing cults that claim to be based upon the Bible, yet whose tenets are so confused by extraneous comment that such foundation is obscured, I have been greatly interested. While studying these religions, I spent one winter in regular attendance on their services and a year in study of one especial cult. Such investigations would have left my mind in confusion had I not found certain laws, dangers, and advantages common to them all.

My conclusion is that all the *good* points of these revolts against older creeds are not new, but were more strongly, simply, beautifully, and logically expressed, ages ago in the Bible. The only novelty that attracts attention is the dangerous permission given to untrained people to apply systems of mental healing to all forms of disease, many lives being lost through this practice; although there are also healings through faith in these teachings just as there are faith healings at Lourdes and at other shrines.

The work of modern psychologists and other scientists is in great contrast, for while they are daily unfolding spiritual laws that explain many of the miracles of Jesus, these careful students state limitations of their discoveries and recommend

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their use slowly and with understanding, as they search for further illumination of the psychic laws of which our Lord was master.

It is interesting to learn that several famous psychiatrists are suggesting daily prayers for nervous patients and that people who depend upon spiritual guidance are least apt to have mental trouble. Professor James was not original in his statements about great reserves, mental and spiritual, that we all possess, and should continually use, but was putting into scientific language the words of Paul.

One reason for the popularity of the new creeds is the failure of many old-fashioned Christians to reveal in their lives the joy, health, and effectiveness that Christ came to give. We have had a hang-over of Puritanical gravity and lack of pliability that are neither attractive nor health-giving.

We can thank the new beliefs for awakening us to that exaggeration of solemnity and the best cure for it is a sense of humor and Biblical wisdom. The latter we cannot obtain unless we return to daily reading of the Bible and to following its teaching. We have foolishly neglected that source of power and it is no wonder that this generation finds many depressed, spiritually starved, and ready to swallow any cheering novelty without considering whether or not their souls can digest it.

FOREWORD

Long before psychologists had recognized that the soul is more impressionable at night and morning, religions realized it and used the beginning and the end of the day for prayers; the time that Coué fixed for auto-suggestion. Catholics have matins and vespers, Mahometans the muezzin calls, sun-worshippers, devotions at sunrise and sunset; and the most beautiful translation from the Sanscrit is possibly the Salutation to the Dawn.*

Even ordinary people who consider very little mystic meanings and states of mind are aware of the need of spiritual uplift, night and morning.

A woman who dreaded morning depression always hung on her bed where she could see it upon awakening a sign, reading: "I shall feel better by ten o'clock." She would have been better prepared for the day by reciting the Salutation to the Dawn.

* Listen to the Salutation to the Dawn!

Look to this day!
For it is life, the very life of life.
In its brief course lie all the
Varieties and realities of your existence;
 The bliss of growth,
 The glory of action,
 The splendor of beauty:
For yesterday is but a dream
And tomorrow is only a vision,
But today well lived makes
Every yesterday a dream of happiness,
And every tomorrow a vision of hope.
Look well, therefore, to this day!

Such is the Salutation to the Dawn.

—FROM THE SANSKRIT.

FOREWORD

Another asked: "Have you ever felt so mad at yourself at night that you wanted to kick out the bottom of the bed?" The method of Brother Lawrence would have helped the latter, for "he calmly examined his day to see if he had done well. If not, he begged forgiveness. If he had done his best, he thanked God, then gave himself no further distress, but returned to the practise of the presence of God as if he had never deviated from it."

There is no substitute for this morning and evening communion: putting ourselves in accord with the Holy Spirit within us. It becomes a great joy after constant practise, and it conquers fear, anxiety, and other ills that flow from dark thinking. For this inspiration, we need help from the Bible and from church services.

From the unfathomable riches of the Bible * the verses in this booklet are selected and presented with other religious expressions as especially applicable to some of the problems of our hurried days in which we need the poise, serenity, and power that only God supplies.

G. S. T.

Flushing, N. Y.

* Unless otherwise indicated, the Bible quotations in this book are from the American Standard Version.

The hymns quoted are from "The Pilgrim Hymnal," and are used by permission of The Pilgrim Press.

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I

THE JOYFUL CHRISTIAN

And this is the message which we have heard from him, and announce unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him and walk in the darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin.—1 JOHN 1:5-7.

Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty. But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit.—2 COR. 3:17, 18.

Rejoice in the Lord always: again I will say Rejoice. Let your forbearance be known unto all men. The Lord is at hand. In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth

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all understanding, shall guard your hearts and your thoughts in Christ Jesus—PHIL. 4:4-7.

Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may be seen of men to fast. Verily I say unto you, They have received their reward. But thou, when thou fastest, anoint thy head, and wash thy face; that thou be not seen of men to fast, but of thy Father who is in secret: and the Father, who seeth in secret, shall recompense thee.—MATT. 6:16-18.

Even as the Father hath loved me, I also have loved you; abide ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy may be in you, and that your joy may be made full.—JOHN 15:9-11.

Jehovah is the portion of mine inheritance and of my cup:

Thou maintainest my lot.

The lines are fallen unto me in pleasant places; Yea, I have a goodly heritage.

I will bless Jehovah, who hath given me counsel; Yea, my heart instructeth me in the night seasons.

THE JOYFUL CHRISTIAN

I have set Jehovah always before we:
Because he is at my right hand, I shall not be
moved.

Therefore my heart is glad and my glory re-
joiceth:

My flesh also shall dwell in safety.

For thou wilt not leave my soul to Sheol;
Neither wilt thou suffer thy holy one to see
corruption.

Thou wilt show me the path of life:

In thy presence is fulness of joy;

In thy right hand there are pleasures for evermore.

—Ps. 16: 5-11.

Be glad in Jehovah, and rejoice, ye righteous;
And shout for joy, all ye that are upright in heart.

—Ps. 32: 11.

Let all those that see thee rejoice and be glad
in thee.—Ps. 40: 16.

For the Kingdom of God is not eating and
drinking, but righteousness and peace and joy in
the Holy Spirit. For he that therein serveth Christ
is well-pleasing to God, and approved of men. So
then let us follow after things which make for
peace, and things whereby we may edify one an-
other—ROM. 14: 17-19.

FAITH AT WORK

Now the God of hope fill you with all joy and peace in believing; that ye may abound in hope, in the power of the Holy Spirit—ROM. 15:13.

ONE INCREASING PURPOSE

*The changing years, eternal God,
Fulfil thy perfect thought:
The ancient paths the fathers trod
Are widening out to pathways broad,
Because thy hand hath wrought.*

*Our sires adored and worshiped thee,
Yet feared beneath thy rod;
For clearer light, by which we see
Thy judgments and thy grace agree,
We bless thee, O our God.*

*They saw thee in the cloud and flame;
We see thee in the sun;
And praise thee that the years proclaim
Thy justice and thy love the same,
And joy and duty one.*

*Dear Father,—kind when most severe,
Most loving when most just;
To lead us on from year to year,
In pastures wide by waters clear,
Thy guiding hand we trust.*

—CAROLINE A. MASON (1823-1890)

II

THE EFFECT OF THOUGHT ON HEALTH

Heaviness in the heart of a man maketh it stoop :
But a good word maketh it glad.—PROV. 12:25.

The spirit of a man will sustain his infirmity ;
But a broken spirit who can bear ?—PROV. 18:14.

A tranquil heart is the life of the flesh ;
But envy is the rottenness of the bones.

—PROV. 14:30.

Hope deferred maketh the heart sick ;
But when the desire cometh, it is a tree of life.

—PROV. 13:12.

A glad heart maketh a cheerful countenance :
But by sorrow of heart the spirit is broken.

—PROV. 15:13.

A cheerful heart is a good medicine ;
But a broken spirit drieth up the bones.

—PROV. 17:22.

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The merciful man doeth good to his own soul; but he that is cruel troubleth his own flesh.—PROV. 11:17.

He that is steadfast in righteousness shall attain unto life:

And he that pursueth evil doeth it to his own death.
—PROV. 11:19.

Casting down imaginations and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ.—2 COR. 10:5.

For they that are after the flesh mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. For the mind of the flesh is death; but the mind of the Spirit is life and peace: because the mind of the flesh is enmity against God; and they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwelleth in you. . . . And, if Christ is in you, the body is dead because of sin; but the Spirit is life because of righteousness. . . . He that raised up Christ Jesus from the dead shall give life also to your mortal bodies through His Spirit that dwelleth in you.—ROM. 8:5-11.

EFFECT OF THOUGHT

Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you? If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, and such are ye.—1 COR. 3:16-17.

Seeing it is God that said, Light shall shine out of darkness, who shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Christ Jesus.

But we have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not from ourselves. We are pressed on every side, yet not straitened; perplexed, yet not unto despair; pursued, yet not forsaken; smitten down, yet not destroyed; always bearing about in the body the dying of Jesus, that the life also of Jesus, may be manifested in our body.—2 COR. 4:6-11.

Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.—ROM. 8:37-39.

FAITH AT WORK

I beseech you, therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service. And be not fashioned according to this world; but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God.—ROM. 12: 1, 2.

For this cause I bow my knees unto the Father, . . . that He would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man; that Christ may dwell in your hearts, through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God.

Now unto him that is able to do exceedingly abundantly above all that we ask or think, according to the power that worketh in us, unto him be the glory in the church and in Christ Jesus unto all generations for ever and ever.—EPH. 3: 14-21.

For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the

EFFECT OF THOUGHT

heavens. . . . Now He that wrought for us this very thing is God, who gave unto us the earnest of the Spirit. Being, therefore, always of good courage, and knowing that, whilst we are at home in the body, we are absent from the Lord (for we walk by faith, not by sight) we are of good courage, I say, and are willing rather to be absent from the body, and to be at home with the Lord. Wherefore also we make it our aim, whether at home or absent, to be well pleasing unto Him.—2 COR. 5: 1, 9.

Is any among you sick? let him call for the elders of the church; and let them pray over him . . . and the prayer of faith shall save him that is sick. . . . The supplication of a righteous man availeth much in its working.—JAS. 5: 14, 16.

Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, think on these things . . . and the God of peace shall be with you.—PHIL. 4: 9.

*Enduring Soul of all our life,
In whom all beings blend,*

FAITH AT WORK

*Unchanging Peace 'mid storm and strife,
Our Parent, Home, and End,—*

*Thro' thee the worlds, with all they bear,
Their mighty courses run;
Through thee the heavens are passing fair,
And splendor clothes the sun.*

*The tho'ts that move the heart of man
And lift his soul on high,
The skill that teaches him to plan
With wondrous subtlety,—*

*These are thy thoughts, almighty Mind;
This skill is thine, O Lord,
Who dost by hidden influence bind
All powers in sweet accord.*

*No noble work was e'er begun
Which came not first from heaven;
No living deed was ever done
Without thine impulse given.*

*O fill us now, thou living Power,
With energy divine;
Thus shall our wills from hour to hour
Become not ours, but thine.*

—E. SHERMAN OAKLEY, 1888.

III

MORNING AND EVENING PRAYER

It is a good thing to give thanks unto Jehovah,
And to sing praises unto thy name, O Most High;
To show forth thy loving kindness in the morning,
And thy faithfulness every night.—Ps. 92:1-2.

Yet Jehovah will command his loving kindness in
the day time;
And in the night his song shall be with me,
Even a prayer unto the God of my life.—Ps. 42:8.

Yea, I will sing aloud of thy loving kindness in the
morning;
For thou hast been my high tower,
And a refuge in the day of my distress.

—Ps. 69:16.

I will not give sleep to mine eyes or slumber to
mine eyelids;
Until I find out a place for Jehovah,
A tabernacle for the Mighty One of Jacob.

—Ps. 132:4-5.

FAITH AT WORK

O Jehovah, in the morning shalt thou hear my voice;
In the morning will I order my prayer unto thee,
and will keep watch.—Ps. 5:3.

In peace will I both lay me down and sleep;
For thou, Jehovah, alone makest me dwell in safety.
—Ps. 4:8.

Commune with your own heart upon your bed and
be still.—Ps. 4:4.

(After Jesus had healed the man with the withered hand.) But they were filled with madness; and communed one with another what they might do to Jesus. And it came to pass in these days, that he went out into the mountain to pray; and he continued all night in prayer to God.—LUKE 6:11.

And my mouth shall praise thee with joyful lips;
When I remember thee upon my bed,
And meditate on thee in the night watches.
For thou hast been my help,
And in the shadow of thy wings will I rejoice.
—Ps. 63:5-7.

With my soul I desire thee in the night,
With my spirit I long for thee in the morning.
—(From the Shorter Bible, page 417) ISAIAH.

MORNING AND EVENING PRAYER

Woe to those who plan mischief,
And plot evil upon their beds!
When morning dawns they carry it out,
For it is in their power to do so!

—(From the Shorter Bible, page 376) MICAH.

I will bless Jehovah who hath given me counsel;
Yea, my heart instructeth me in the night seasons.
—PS. 15:7.

Anna, a prophetess of a great age . . . departed not from the temple, worshipping with fastings and supplications, night and day.—LUKE 2:36-37.

In nothing be anxious: but in everything by prayer and supplication with thanksgiving let your requests be made unto God. And the peace of God which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.—PHIL. 4:6-7.

*Let pious thoughts be ours when sleep o'er-takes us,
Our earliest thoughts be thine when morning wakes us,
All day serve thee, in all that we are doing
Thy praise pursuing.*

—PETRUS HERBERT, 1566.

IV

COURAGE

For God gave us not a spirit of fearfulness: but of power and of love and discipline.—2 TIM. 1:7.

In God have I put my trust, I will not be afraid: What can man do unto me?—Ps. 56:11.

Be strong and let your heart take courage, All ye that hope in Jehovah.—Ps. 31:24.

Keep sound wisdom and discretion: So shall they be life unto thy soul, And grace to thy neck.
Then shalt thou walk in thy way securely, And thy foot shall not stumble.
When thou liest down, thou shalt not be afraid: Yea, thou shalt lie down, and thy sleep shall be sweet.

Be not afraid of sudden fear, Neither of the desolation of the wicked, when it cometh:
For Jehovah will be thy confidence,

COURAGE

And will keep thy foot from being taken.

—PROV. 3:21-27.

The righteous shall be had in everlasting remembrance.

He shall not be afraid of evil tidings:
His heart is fixed, trusting in Jehovah.

—PS. 112:6-7.

For freedom did Christ set us free: stand fast, therefore, and be not entangled again in a yoke of bondage.—GAL. 5:1.

My soul wait thou in silence for God only; for my expectation is from Him. He only is my rock and my salvation: He is my high tower; I shall not be moved. With God is my salvation and my glory; The rock of my strength and my refuge is in God. Trust in Him at all times, ye people; Pour out your heart before him: God is a refuge for us.—PS. 62:5-8.

I sought Jehovah, and he answered me, And delivered me from all my fears.—PS. 34:4.

Strengthen ye the weak hands and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not; behold, your God will

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come with vengeance, with the recompense of God; he will come and save you.—ISAIAH 35:3-4.

He that dwelleth in the secret place of the Most High Shall abide under the shadow of the Almighty. I will say of Jehovah, He is my refuge and my fortress; my God in whom I trust. For he will deliver thee from the snare of the fowler, and from the deadly pestilence. He will cover thee with his pinions, And under his wings shalt thou take refuge: His truth is a shield and a buckler. Thou shalt not be afraid for the terror by night, Nor for the arrow that flieth by day; For the pestilence that walketh in darkness, Nor for the destruction that wasteth at noonday.—Ps. 91:1-6.

So brutal was I and ignorant: I was as a beast before Thee. Nevertheless, I am continually with Thee; Thou hast holden my right hand. Thou wilt guide me with Thy counsel and afterward receive me to glory. Whom have I in Heaven but Thee and there is none upon earth that I desire besides Thee. My flesh and my heart faileth; but God is the strength of my heart and my portion forever.—Ps. 73:22-26.

Finally, be strong in the Lord, and in the strength of His might. Put on the whole armor of God,

COURAGE

that ye may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places. Wherefore take up the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand, therefore, having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace; withal taking up the shield of faith wherewith ye shall be able to quench all the fiery darts of the evil one. And take the helmet of salvation, and the sword of the Spirit, which is the word of God.—EPH. 6:6-18.

COME UP TO THE HELP OF THE LORD

*Rise up, O men of God!
Have done with lesser things;
Give heart and mind and soul and strength
To serve the King of kings.*

*Rise up, O men of God!
His kingdom tarries long:
Bring in the day of brotherhood,
And end the night of wrong.*

*Rise up, O men of God!
The church for you doth wait,*

FAITH AT WORK

*Her strength unequal to her task:
Rise up and make her great.*

*Lift high the cross of Christ;
Tread where his feet have trod;
As brothers of the Son of Man
Rise up, O men of God!*

—WILLIAM P. MERRILL, 1911.

V

STEADINESS

Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord.—1 COR. 15: 58.

Watch ye, stand fast in the faith, quit ye like men, be strong.—1 COR. 16: 13.

Even things without life, giving a voice, whether pipe or harp, if they give not a distinction in the sounds, how shall it be known what is piped or harped? For if the trumpet give an uncertain voice, who shall prepare himself for war? So also ye, unless ye utter by the tongue speech easy to be understood how shall it be known what is spoken? For ye will be speaking into the air.—1 COR. 14: 7-9.

I know thy works, that thou art neither cold nor hot. I would thou wert cold or hot. So, because thou art lukewarm, and neither hot nor cold, I will spew thee out of my mouth.—REV. 3: 16.

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. . . We may have a strong encouragement, who have fled for refuge to lay hold of the hope set before us: which we have as an anchor of the soul, a hope both sure and stedfast.—HEB. 6: 18-19.

Take heed, brethren, lest haply there shall be in any one of you an evil heart of unbelief, in falling away from the living God: but exhort one another day by day, so long as it is called Today; lest any one of you be hardened by the deceitfulness of sin: for we are become partakers of Christ, if we hold fast the beginning of our confidence firm unto the end.—HEB. 3: 12-14.

But if any of you lacketh wisdom, let him ask of God, who giveth all things liberally and upbraideth not; and it shall be given him. But let him ask in faith, nothing doubting: for he that doubteth is like the surge of the sea driven by the wind and tossed. For let not that man think that he shall receive anything of the Lord: a double minded man, unstable in all his ways.—JAS. 1: 5-8.

Be not deceived, my beloved brethren. Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning.—JAS. 1: 16, 17.

STEADINESS

Only let your manner of life be worthy of the gospel of Christ: . . . that ye stand fast in one spirit, with one soul striving for the faith of the gospel.—PHIL. 1:21-28.

Yea, all of you gird yourselves with humility, to serve one another. . . . Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time; casting all your anxiety upon him, because he careth for you. Be sober, be watchful: your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom withstand stedfast in your faith, knowing that the same sufferings are accomplished in your brethren who are in the world. And the God of all grace, who called you unto His eternal glory in Christ, after that ye have suffered a little while, shall himself perfect, establish, strengthen you. To him be the dominion, forever and ever.—1 PETER 5:5-11.

Jehovah declares: Keep the law and do what is right;

For my deliverance is near at hand and my righteousness about to be revealed.

Happy the man who does this, the mortal who is loyal to it.

—(Shorter Bible, page 423) ISAIAH.

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Jehovah will lead you continually,
And will satisfy your soul in time of drought,
And your strength will he renew.
You shall be like a watered garden,
As a fountain whose waters fail not.

—(Shorter Bible, page 438) ISAIAH.

Howbeit, the firm foundation of God standeth having this seal: The Lord knoweth them that are his: and, let every one that nameth the name of the Lord depart from unrighteousness.—2 TIM. 2: 19.

Having then a great high priest, who hath passed thro the Heavens, Jesus the Son of God, let us hold fast our confession. For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin. Let us, therefore, draw near with boldness unto the throne of grace, that we may receive mercy and may find grace to help us in time of need.—HEB. 4: 14-16.

CHILDREN OF THE DAY

*'Go forth, firm faith on every heart,
Bright hope on every helm;
Through that shall pierce no fiery dart,
And this no fear o'erwhelm:*

STEADINESS

*Go in the spirit and the might
Of Him who led the way;
Close with the legions of the night,
Ye children of the day!'*

*So forth we go to meet the strife,
We will not fear nor fly;
We love the holy warrior's life,
His death we hope to die:
We slumber not, that charge in view,—
‘Toil on while toil ye may,
Then night shall be no night to you,
Ye children of the day!'*

*Lord God, the high and holy One,
Thine own sustain, defend;
And give, though dim this earthly sun,
Thy true light to the end;
Till morning tread the darkness down,
And night be swept away,
And infinite sweet triumph crown
The children of the day!*

—SAMUEL J. STONE, 1868.

VI

JUDGING OTHERS

Let us not, therefore, judge one another any more: but judge ye this rather, that no man put a stumbling block in his brother's way, or an occasion of falling. I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself; save that to him who accounteth anything to be unclean, to him it is unclean. For if because of meat thy brother is grieved, thou walkest no longer in love. Destroy not with thy meat him for whom Christ died. Let not, then, your good be evil spoken of: for the Kingdom of Heaven is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. For he that herein serveth Christ is well-pleasing to God and approved of men. So, then, let us follow after things that make for peace and things whereby we may edify one another.—ROM. 14:12-19.

If I speak with the tongues of men and of angels, and have not love, I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowl-

JUDGING OTHERS

edge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing. Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh no account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth: but whether there be prophecies, they shall be done away: whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. For we know in part, and we prophesy in part; but when that which is perfect is come, that which is in part shall be done away. When I was a child, I spake as a child, I felt as a child, I thought as a child; now that I have become a man, I have put away childish things. For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know fully, even as also I was fully known. But now abideth faith, hope, love, these three; but the greatest of these is love.—1 COR. 13: 1-13.

In righteousness shalt thou judge thy neighbor.—LEV. 19: 15.

FAITH AT WORK

Fret not thyself because of evil doers.

—Ps. 37: 1.

Judge not that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you.

And why beholdest thou the mote that is in thy brother's eye but considerest not the beam that is in thine own eye? Or, how wilt thou say to thy brother—Let me cast out the mote out of thine eye: and lo, the beam is in thine own eye? Thou hypocrite; cast out first the beam out of thine own eye and then shalt thou see clearly to cast out the mote out of thy brother's eye.—MATT. 7: 1-5.

If ye forgive men their trespasses, your Heavenly Father will also forgive you.—MATT. 6: 14.

Blessed are the merciful: for they shall obtain mercy.—MATT. 5: 7.

Like as a father pitith his children so Jehovah pitith them that fear Him. For he knoweth our frame: he remembereth that we are dust.—Ps. 103: 13.

(When the Scribes and Pharisees brought a sin-

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ning woman to Jesus)—trying Him that they might have whereof to accuse Him. But Jesus stooped down and with his finger wrote on the ground. But when they continued asking him, he lifted up himself and said unto them; he that is without sin among you, let him first cast a stone at her. And again he stooped down, and with his finger wrote on the ground. And they, when they heard it, went out, one by one, beginning from the eldest, even unto the last: and Jesus was left alone, and the woman where she was, in the midst. And Jesus lifted up himself and said unto her:

Woman, where are they? did no man condemn thee? And she said: No man, Lord. And Jesus said, Neither do I condemn thee: go thy way; from henceforth sin no more.—JOHN 8:6-11.

Wherefore thou art without excuse, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest dost practise the same things.—ROM. 2:1.

THE MIND OF CHRIST

*Lord, as to thy dear cross we flee,
And plead to be forgiven,
So let thy life our pattern be,
And form our souls for heaven.*

FAITH AT WORK

*Help us, through good report and ill,
Our daily cross to bear;
Like thee, to do our Father's will,
Our brethren's griefs to share.*

*Let grace our selfishness expel,
Our earthliness refine;
And kindness in our bosoms dwell,
As free and true as thine.*

*Should friends misjudge, or foes defame,
Or brethren faithless prove,
Then, like thine own, be all our aim
To conquer them by love.*

*Kept peaceful in the midst of strife,
Forgiving and forgiven,
O may we lead the pilgrim's life,
And follow thee to heaven.*

—JOHN H. GURNEY, 1838.

I like to believe that with anointed eyes we shall see all the perplexities of our differing beliefs blended into a perfect and comprehensible harmony: and, whatever else any of us must alter or drop in the light of perfect Truth, our love for each other will stand unchanged and be the tie which unites the new life and the old.—E. H. PACKARD.

God of charity, help me to remember how hard it is always to be at one's best, and to champion and to

JUDGING OTHERS

have faith in those severely criticized. May I show patience, sympathy, understanding, to others, as I would long to receive that kind of standing-by when below the standard that I would set for myself—ANON.

VII

SOME ATTRIBUTES OF GOD

. . . His name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.—ISA. 9:6.

Jesus spake unto them, saying, I am the light of the world: he that followeth me . . . shall have the light of life.—JOHN 8:12.

Jesus said unto them; I am the bread of life: he that cometh to me shall not hunger and he that believeth on me shall never thirst.—JOHN 6:35.

Jesus saith unto him: I am the way, and the truth, and the life. No one cometh unto the Father but by me.—JOHN 14:6.

Jehovah is my light and my salvation.
Jehovah is the strength of my life,
Of whom shall I be afraid?—PS. 27:1.

Jehovah is thy keeper. Jehovah is thy shade.
—PS. 121:5.

SOME ATTRIBUTES OF GOD

A father of the fatherless.—Ps. 68:5.

Jehovah is my rock, and my fortress, and my deliverer . . .

My shield, . . . my high tower.—Ps. 18:1.

Now the Lord is the Spirit: and where the Spirit of the Lord is, there is liberty.—2 COR. 3:17.

God is a Spirit: and they that worship him must worship in spirit and truth.—JOHN 4:24.

Of a truth I perceive that God is no respecter of persons; but in every nation, he that feareth him, and worketh righteousness, is acceptable to him.—ACTS 10:34.

For God is not a god of confusion, but of peace.
—1 COR. 14:33.

He that loveth not, knoweth not God; for God is love.—1 JOHN 4:8.

The Lord is my shepherd.—Ps. 23.

Jesus saith unto him, Have I been so long time with you and dost thou not know me, Philip? He that hath seen me hath seen the Father; how sayest thou, Show us the Father? Believest thou not that I am in the Father, and the Father in me? The

FAITH AT WORK

words that I say unto you I speak not from myself: but the Father abiding in me doeth his works. Believe me that I am in the Father and the Father in me: or else believe me for the very works' sake.—JOHN 14:9-11.

I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh it away: and every branch that beareth fruit, He cleanseth it, that it may bear more fruit. Already ye are clean because of the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same beareth much fruit; for apart from me ye can do nothing.

If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you. . . . Even as the Father hath loved me, I also have loved you: abide ye in my love.—JOHN 15:1-10.

Many a young man would give his life for Truth, Love, Light, Honor, Justice. These qualities rule his life and inspire his work. Yet he does

SOME ATTRIBUTES OF GOD

not name the sum of these attributes what they are—GOD.—G. MERKEN.

Am I not a god near by and not a god far off?
Can anyone hide himself in secret places and I not see him?
Do not I fill both heaven and earth? Jehovah declares.

—(Shorter Bible, page 397) JEREMIAH.

“GOD THROUGH ALL, AND IN YOU ALL”

*God of the earth, the sky, the sea,
Maker of all above, below,
Creation lives and moves in thee,
Thy present life through all doth flow.*

*Thy love is in the sunshine's glow,
Thy life is in the quickening air;
When lightnings flash and storm-winds blow,
There is thy power; thy law is there.*

*We feel thy calm at evening's hour,
Thy grandeur in the march of night;
And, when the morning breaks in power,
We hear thy word, ‘Let there be light! ’*

*But higher far, and far more clear,
Thee in man's spirit we behold:
Thine image and thyself are there,
The indwelling God, proclaimed of old.*

—SAMUEL LONGFELLOW, 1864.

VIII

WORK

In all labor there is profit: but mere talk tends only to penury.—(Shorter Bible) PROV. 14:23.

Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed.—2 TIM. 2:15.

He who tilleth his land shall have plenty of bread; But he that followeth after vain persons shall have poverty enough.—PROV. 28:19.

For God will bring every work into judgment, with every hidden thing, whether it be good, or whether it be evil.—ECCL. 12:14.

But we exhort you, brethren, that ye abound more and more; and that ye study to be quiet, and to do your own business, and to work with your hands even as we charged you; that ye may walk becomingly toward them that are without, and may have need of nothing.—1 THESS. 4:10-12.

WORK

If any will not work, neither let them eat. For we hear of some that walk among you disorderly, that work not at all, but are busy-bodies. Now them that are such we command and exhort in the Lord Jesus Christ, that with quietness they work, and eat their own bread. But ye, brethren, be not weary in well doing. And if any man obeyeth not our word, have no company with him, to the end that he may be ashamed. And yet count him not as an enemy, but admonish him as a brother.—
2 THESS. 3: 10-15.

Say not ye, There are yet four months and then cometh the harvest? Behold, I say unto you, Lift up your eyes, and look on the fields, that they are white already unto harvest. He that reapeth receiveth wages and gathereth fruit unto life eternal; that he that soweth and he that reapeth may rejoice together. For herein is the saying true, One soweth and another reapeth. I sent you to reap that whereon ye have not labored: others have labored and ye are entered into their labor.—JOHN 4: 35-38.

The man went away, and told the Jews that it was Jesus who had made him whole. And for this cause the Jews persecuted Jesus, because he did these things on the Sabbath. But Jesus answered

FAITH AT WORK

them, My Father worketh even until now, and I work.—JOHN 5:15-17.

Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God.—1 COR. 10:31.

What does it profit, my brethren, if a man say he hath faith, but have not works? can that faith save him? If a brother or sister be naked and in lack of daily food, and one of you say unto them, Go in peace, be ye warmed and filled: and yet ye give them not the things needful to the body; what does it profit? Even so faith, if it have not works, is dead in itself. Yea, a man will say, Thou hast faith, and I have works: show me thy faith apart from thy works, and I by my works will show thee my faith.—JAS. 2:14-18.

For we are His workmanship, created in Christ Jesus for good works.—EPH. 2:10.

For other foundation can no man lay than that which is laid, which is Jesus Christ. But if any man buildeth on the foundation gold, silver, costly stones, wood, hay, stubble: each man's work shall be made manifest: for the day shall declare it, because it is revealed in fire; and the fire itself shall

WORK

prove each man's work of what sort it is. If any man's work shall abide which he built thereon, he shall receive a reward.—1 COR. 3:11-14.

The lazy man is wiser in his own opinion
Than seven who can answer intelligently.
The way of the lazy is hedged in with thorns,
But the path of the diligent is a well built highway.
Slack management brings only poverty,
But efficiency makes a man rich. . . .
He who gathers in summer acts sensibly.
He who sleeps in harvest behaves disgracefully.

—(Shorter Bible, page 543) PROVERBS.

If you see a man skilled in his business
He shall stand in the presence of kings,
And not in the presence of obscure men.
Set in order your work without,
Prepare for your work in the field:
And, after that, build your house.

—(Shorter Bible, page 544) PROVERBS.

And let us not be weary in well doing: for in due season we shall reap if we faint not. So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith.—GAL. 6:9-10.

FAITH AT WORK

If from your midst you remove the yoke,
The finger of scorn and malicious speech,
And bestow your bread on the hungry,
And satisfy the soul that is afflicted,
Then your light shall be as noonday,
Jehovah will lead you continually.

—(Shorter Bible, page 438) ISAIAH.

Trust in the Lord and do right,
Live in the land and act with fidelity
Commit your way unto the Lord,
Trust in him, and he will work with you.

—(Shorter Bible, page 517) PSALMS.

A man's steps are directed by the Lord,
He establishes him of whose acts he approves,
For should he fail, he shall not go headlong,
For the Lord will hold him by the hand.

—(Shorter Bible, page 518) PSALMS.

Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.—MATT. 11:28-30.

WORK

NEW LIFE WITH THE NEW DAY

*New every morning is the love
Our wakening and uprising prove,—
Thro' sleep and darkness safely brought,
Restored to life, and power, and thought.*

*New mercies, each returning day,
Hover around us while we pray,—
New perils past, new sins forgiven,
New thoughts of God, new hopes of heaven.*

*If on our daily course our mind
Be set to hallow all we find,
New treasures still, of countless price,
God will provide for sacrifice.*

*Old friends, old scenes will lovelier be,
As more of heaven in each we see;
Some softening gleam of love and prayer
Shall dawn on every cross and care.*

*The trivial round, the common task,
Will furnish all we ought to ask,—
Room to deny ourselves, a road
To bring us daily nearer God.*

*Only, O Lord, in thy dear love,
Fit us for perfect rest above,
And help us, this and every day,
To live more nearly as we pray.*

—JOHN KEBLE, 1822.

IX

SIMPLE LIFE

... For I have learned, in whatsoever state I am, therein to be content. I know how to be abased, and I know also how to abound: in every- thing and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want. I can do all things in Him that strengtheneth me.—PHIL. 4: 11-13.

... Godliness with contentment is great gain: for we brought nothing into the world, for neither can we carry anything out: but having food and covering we shall be therewith content. But they that are minded to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows.—1 TIM. 6: 6-10.

Charge them that are rich in this present world, that they be not high-minded, nor have their hope

SIMPLE LIFE

set on the uncertainty of riches, but on God, who giveth us all things richly to enjoy; that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is life indeed.—1 TIM. 6: 17-19.

And Jesus said unto his disciples, Verily I say unto you, It is hard for a rich man to enter into the Kingdom of Heaven. And again I say unto you, It is easier for a camel to go through a needle's eye, than for a rich man to enter into the Kingdom of God. And when the disciples heard it, they were astonished exceedingly, saying, Who, then, can be saved? And Jesus, looking upon them, said to them, With men this is impossible; but with God all things are possible.—MATT. 19: 23-26.

And he that was sown among the thorns, this is he that heareth the word; and the care of the world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.—MATT. 13: 22.

Better is the poor that walketh in his integrity,
Than he that is perverse in his ways, though he
be rich.

FAITH AT WORK

Whoso keepeth the law is a wise son;
But he that is a companion of gluttons shameth his
father.
He that augmenteth his substance by interest and
increase,
Gathereth it for him that hath pity on the poor.

—PROV. 28:6-8.

These twelve Jesus sent forth and charged them,
saying, . . . As ye go, preach, saying, The king-
dom of Heaven is at hand. . . . Get you no gold,
nor silver, nor brass in your purses; no wallet for
your journey, neither two coats, nor shoes, nor
staff: for the laborer is worthy of his food.—
MATT. 10:7-11.

But I fear, lest by any means, as the serpent be-
guiled Eve in his craftiness, your minds should be
corrupted from the simplicity and the purity that
is toward Christ—2 COR. 11:3.

Better is little, with the fear of Jehovah,
Than great treasure and trouble therewith.
Better is a dinner of herbs, where love is
Than a stalled ox, and hatred therewith.

—PROV. 15:16-17.

Enter ye in by the narrow gate: for wide is the

SIMPLE LIFE

gate, and broad is the way, that leadeth to destruction, and many are they that enter in thereby. For narrow is the gate, and straitened the way, that leadeth unto life, and few are they that find it.—MATT. 7:13-14.

But know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof: from these also turn away.—2 TIM. 3:1-5.

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the vainglory of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.—1 JOHN 2:15-17.

Man that is in honor, and understandeth not, is like the beasts that perish.—PS. 49:20.

FAITH AT WORK

But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control: against such there is no law. And they that are of Christ Jesus have crucified the flesh with the passions and the lust thereof.—GAL. 5: 22-24.

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?—ISAIAH 55: 1, 2.

And Jesus saith unto him, The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay his head.—MATT. 8: 20.

FULL OF GRACE AND TRUTH

*Meek and lowly were his ways;
From his loving grew his praise,
From his giving, prayer;
All the outcasts thronged to hear,
All the sorrowful drew near
To enjoy his care.*

*When he walked the fields, he drew
From the flowers and birds and dew,
Parables of God;*

SIMPLE LIFE

*For within his heart of love
All the soul of man did move,
God had his abode.*

*Fill us, Lord, with thy desire,
All the sinful to inspire
With the Father's life;
Free us from the cares that press
On the heart of worldliness,
From the fret and strife.*

*Lord, be ours thy power to keep
In the very heart of grief,
And in trial, love;
In our meekness to be wise,
And through sorrow to arise
To our God above.*

—STOPFORD A. BROOKE, 1881.

X

LIVING WITH OTHERS

For ye, brethren, were called for freedom; only use not your freedom for an occasion to the flesh, but through love, be servants, one to another. For the whole law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed, one of another.—GAL. 5:13-15.

God is love; and he that abideth in love abideth in God, and God abideth in him. . . . There is no fear in love: but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love. We love, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen.—1 JOHN 4:16-20.

There are six things which Jehovah hateth;
Yea, seven which are an abomination to him:
Haughty eyes, a lying tongue,
And hands that shed innocent blood;

LIVING WITH OTHERS

A heart that deviseth wicked purposes,
Feet that are swift in running to mischief,
A false witness that uttereth lies,
And he that soweth discord among brethren.

—PROV. 6:16-19.

If we live by the Spirit, by the Spirit let us also walk. Let us not become vainglorious, provoking one another, envying one another.

Brethren, even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in a spirit of gentleness; looking to thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ.—GAL. 5:25-26; GAL. 6:1-2.

And the Lord direct your hearts into the love of God, and into the patience of Christ.—2 THESS. 3:5.

He that is slow to anger is better than the mighty; And he that ruleth his spirit, than he that taketh a city.—PROV. 16:32.

And we exhort you, brethren, admonish the disorderly, encourage the faint-hearted, support the weak, be longsuffering toward all. See that none render unto any one evil for evil; but always fol-

FAITH AT WORK

low after that which is good, one toward another and toward all.—1 THESS. 5:14-15.

Wherefore, putting away falsehood, speak ye truth each one with his neighbor: for we are members one of another. Be ye angry, and sin not: let not the sun go down upon your wrath. . . . Let all bitterness, and wrath, and anger, and clamor, and railing, be put away from you, with all malice; and be ye kind to one another, tender hearted, forgiving each other, even as God also in Christ forgave you. —EPH. 4:25, 26, 31, 32.

Let love be without hypocrisy. Abhor that which is evil; cleave to that which is good. In love of the brethren be tenderly affectioned, one to another; in honor preferring one another; in diligence not slothful; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing stedfastly in prayer; communicating to the necessities of the saints; given to hospitality. Bless them that persecute you; bless, and curse not. Rejoice with them that rejoice; weep with them that weep. Be of the same mind one toward another. Set not your mind on high things, but condescend to things that are lowly. Be not wise in your own conceits. Render to no man evil for evil. Take thought for things honorable in the sight of all men. If it be

LIVING WITH OTHERS

possible, as much as in you lieth, be at peace with all men. Avenge not yourselves, beloved, but give place unto the wrath of God: for it is written, Vengeance belongeth unto me; I will recompense, saith the Lord. But if thine enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good.—ROM. 12:9-21.

Now we that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let each one of us please his neighbor for that which is good, unto edifying. For Christ also pleased not himself.—ROM. 15:1-3.

As one that taketh off a garment in cold weather, and as vinegar upon soda, So is he that singeth songs to a heavy heart.—PROV. 25:20.

. . . Be ye therefore of sound mind, and be sober unto prayer: above all things being fervent in your love among yourselves; for love covereth a multitude of sins: using hospitality one to another without murmuring.—1 PETER 4:7-9.

If any man thinketh himself to be religious, while he bridleth not his tongue but deceiveth his heart,

FAITH AT WORK

this man's religion is vain. Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world.—JAS. 1: 26, 27.

Let love of the brethren continue. Forget not to show love unto strangers: for thereby some have entertained angels unaware.—HEB. 13: 1, 2.

Withhold not good from them to whom it is due,
When it is in the power of thy hand to do it.
Say not unto thy neighbor, Go, and come again,
And tomorrow I will give; when thou hast it by
thee.

Devise not evil against thy neighbor,
Seeing he dwelleth securely by thee.
Strive not with a man without cause,
If he have done thee no harm.—PROVERBS 3: 27-30.

A brother offended is harder to be won than a
strong city;
And such contentions are like the bars of a castle.
—PROV. 18: 19.

A perverse man scattereth abroad strife;
And a whisperer separateth chief friends.
—PROV. 16: 28.

LIVING WITH OTHERS

Better is a dry morsel and quietness therewith,
Than a house full of feasting with strife.

—PROV. 17:1.

It is better to dwell in the corner of a housetop
Than with a brawling woman in a broad house.

—PROV. 21:9.

Let thy foot be seldom in thy neighbor's house,
Let he be weary of thee and hate thee.

—PROV. 25:17.

Behold how good and how pleasant it is
For brethren to dwell together in unity!

—Ps. 133:1.

He who brings trouble to his home shall inherit
the wind,
And he who is foolish shall become slave to the
wise.—(Shorter Bible, page 536) PROVERBS.

As iron sharpens iron,
So a man the face of his friend.
As in water face answers to face,
So the heart of man to man.

Every heart knows its own sorrow,
And no other shares its joy.

FAITH AT WORK

Even in laughter the heart may be sad,
And the end of joy may be sorrow.

Many a man proclaims his own kindness.

—(Shorter Bible, page 533) PROVERBS.

ONE FLOCK, ONE SHEPHERD

*O Son of God, whose love so free
For men did make thee man to be,
United to our God in thee
May we be one!*

*Join high with low, join young with old,
In love that never waxes cold;
Under one Shepherd, in one fold,
Make us all one!*

*O Spirit blest, who from above
Cam'st gently gliding like a dove,
Calm all our strife, give faith and love;
O make us one!*

*So, when the world shall pass away,
We shall awake with joy and say,—
Now in the bliss of endless day
We all are one.*

—CHRISTOPHER WORDSWORTH, 1871.

XI

WISDOM

It is evident that man never attains to a true self knowledge until after he has contemplated the face of God, and come down after such contemplation to look into himself.—CALVIN.

Christianity is not a theory, or a speculation, but a life. Not a philosophy of life, but life, and a living process.—COLE RIDGE.

My wish is this : to make the aged happy, to show sincerity toward friends and to treat young people with tenderness and sympathy.—CONFUCIUS.

If men so much admire philosophers because they discover a small part of the wisdom that made all things, they must be stark blind not to admire that wisdom itself.—FENELON.

God does not deceive you; he is deceived who trusts too much to himself. God walks with the simple, reveals himself to the humble, gives understanding to the feeble, opens his meaning to pure

FAITH AT WORK

minds, and hides his grace from the inquisitive and proud.—THOMAS A KEMPIS.

It is a blessed soul which hears the Lord speaking to it, and receives the word of consolation from His lips.—THOMAS A KEMPIS.

For everything that is loved enters with light into the ideas of the mind: and this is eminently the case, when that which is loved is truth: for all truth dwells in light.—SWEDENBORG.

One's own heart is the place the most free from crowd and noise in the world if only one's thoughts are serene and the mind well ordered. . . . Do not forget to retire to this solitude of yours: let there be no straining or struggling in the matter, but move at ease.—MARCUS AURELIUS.

Nothing could be more absurd than a command that everyone should make himself happy, for one never commands anyone to do what he inevitably wishes to do.—KANT.

Do not pray for easy lives. Pray to be stronger men. Do not pray for tasks equal to your powers. Pray for powers equal to your tasks. Then the doing of your work shall be no miracle. But you

WISDOM

shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come to you by the grace of God.—PHILLIPS BROOKS.

How large a part of our Godward life is travelled, not by clear landmarks seen far off in the promised land, but as travellers climb a mountain peak, by putting footstep after footstep, slowly and patiently, into the prints which someone going before us, with keener sight, with stronger nerves, tied to us by the cord of saintly sympathy, has planted deep into the pathless snow of the bleak distance that stretches up between humanity and God. . . . So we ascend by one another. We live by one another's blessings.—PHILLIPS BROOKS.

As one familiar with the sonatas and the symphonies of Beethoven, while passing along the street in summer, gets, from out of the open window, a snatch of a song or a piece that is being played, catching a strain here and another there—and says to himself, “Ah, that is Beethoven. I recognize that: it is from such and such a movement of the *Pastoral*,” or whatever it may be;—so men in life catch strains of God in the mother's disinterested and self-denying love, in the lover's glow, in the little child's innocent affections. Where

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did this thing come from? No plant ever brought out such fruit as this.—HENRY WARD BEECHER.

The common problem, yours, mine, everyone's,
Is not to fancy what were fair in life
Provided it could be—but finding first
What may be, then find how to make it fair
Up to our means, a very different thing.

—ROBERT BROWNING.

Do not dare to be so absorbed in your own life, so wrapped up in listening to the sound of your own hurrying wheels, that all this vast pathetic music, made up of the mingled joy and sorrow of your fellow-men, shall not find out your heart and claim it and make you rejoice to give yourself for them. . . . Be sure that ambition and charity will both grow mean unless they are both inspired and exalted by religion. Energy, love, and faith,—these make the perfect man.—PHILLIPS BROOKS.

First, when I feel that I am become cold and indisposed to prayer, by reason of other business and thoughts, I take my psalter and run into my chamber, or, if day and season serve, into the church to the multitude, and begin to repeat to myself—just as children used—the ten commandments, the creed, and, according as I have time, some sayings of

WISDOM

Christ or of Paul, or some Psalms. Therefore it is well to let prayer be the first employment in the early morning, and the last in the evening. Avoid diligently those false and deceptive thoughts which say, Wait a little, I will pray an hour hence; I must first perform this or that. For with such thoughts a man quits prayer for business that lays hold of and entangles him, so that he comes not to pray the whole day long.—MARTIN LUTHER.

Give us, O give us the man who sings at his work. Be his occupation what it may, he is equal to any of those who follow the same pursuit in silent sullenness. He will do more in the same time—he will do it better—he will persevere longer. One is scarcely sensible of fatigue while he marches to music. The very stars are said to make harmony as they revolve in their spheres. Wondrous is the strength of cheerfulness, although past calculation its power of endurance. Efforts to be permanently useful, must be uniformly joyous—a spirit all sunshine, graceful from very gladness, beautiful because bright.—THOMAS CARLYLE.

There is one topic peremptorily forbidden to all well-bred, to all rational mortals, namely, their distempers. If you have not slept or if you have slept, or if you have headache, or sciatica, or lep-

FAITH AT WORK

rosy or thunder stroke, I beseech you, by all angels, to hold your peace, and not pollute the morning, to which all the housemates bring serene and pleasant thoughts, by corruption and groans.—RALPH WALDO EMERSON.

There are those who want to get away from all their past; who, if they could, would fain begin all over again. Their life seems one long failure. But you must learn, you must let God teach you, that the only way to get rid of your past is to get a future out of it.—PHILLIPS BROOKS.

We are haunted by an ideal life, and it is because we have within us the beginning and the possibility of it. God is our continual incitement because we are His children. So the ideal life is in our blood and never will be still. We feel the thing we ought to be beating beneath the thing we are. Every time we see a man who has attained our ideal a little more fully than we have it wakens our languid blood and fills us with new longings.—PHILLIPS BROOKS.

The longer on this earth we live
And weigh the various qualities of men
The more we feel the high, stern-featured beauty
Of plain devotedness to duty,

WISDOM

Steadfast and still, nor paid with mortal praise,
But finding amplest recompense
For life's ungarlanded expense
In work done squarely and unwasted days.

—JAMES RUSSELL LOWELL.

I think the sweetest thought, the very central idea, of the revelation of the character of God to me, is this: that He does everything out of His supreme will. There is no one thing that I can say with more heartiness, or that has in it more echoes of joy, than "Thy will be done." If anything works righteousness in me or in you, it is God. The nature of God is fruitful in generosity. He is so good that He loves to do good, and loves to make men good, and loves to make them happy by making them good. He loves to be patient with them, and to wait for them, and to pour benevolence upon them, because that is His nature.—HENRY WARD BEECHER.

Begin the morning by saying to thyself, I shall meet this day with the busybody, the ungrateful, the arrogant, deceitful, envious, unsocial. All these things happen to them by reason of their ignorance of what is good and evil. But I who have seen the nature of the good that it is beautiful, and of the bad that it is ugly, can neither

FAITH AT WORK

be inspired by any of them—for no one can fix on me what is ugly—nor can I be angry with my neighbor, nor hate him. We are made for co-operation; to act against one another, that is contrary to nature; and it is acting against one another to be vexed and turn away.—MARCUS AURELIUS.

It is not to taste sweet things, but to do noble and true things, and vindicate himself under God's heaven, as a God-made man, that the poorest son of Adam dimly longs. This dim longing for what is noble and true, the still small voice which calls to one imperatively in moments of temptation, is the safeguard which, if hearkened to, not only protects one in severe trials of manliness and womanliness, but also incites to the formation of a fine character, without which all acquisitions, all graces and accomplishments, all talents and all learning, are but as sounding brass and a tinkling cymbal.—THOMAS CARLYLE.

The real Christian plunges into hardest places to work, bravely faces actual conditions, and does not live in the clouds until Time lifts his feet from the earth.

Whenever we put Christ's teachings into practise, they work with power. We can trust Him to

WISDOM

reveal further paths if we put our feet on those already clearly shown.

When we are guests in the houses of friends, we do not see the one who puts hot water bottles in our beds on a cold night, or leaves flowers for us where we may enjoy them. But the fact that they are there makes us know that someone is looking out for our welfare and our pleasure. How about the warmth of the sun, the food provided, the flowers, the skies, the entire beauty of nature?

We know that physical life is a fight, is full of mystery, is full of revelations, from day to day. Why are we surprised at the same conditions in our spiritual life?

I certainly am a complicated Christian. I believe with the Friends that I must wait for the Spirit to lead me as I listen to my conscience. I am a Roman Catholic in many moods, for stability and symbolism mean much in life's confusion, and I believe in confessing my sins and in retreats for spiritual refreshment. I am a Puritan when facing actual discipline of mind, and in realizing that children must early meet training that will fit them to stand firm for truth and right, without wobbling or a silly sense of false optimism. I am a Swedenborgian in delight in spiritual significance of common things. And yet, I attend a Congregational Church and love it, too.—ANON.

XII

NINE REASONS GIVEN BY THEODORE ROOSEVELT FOR GOING TO CHURCH

1. In this actual world, a churchless community, a community where men have abandoned and scoffed at or ignored their religious needs, is a community on the rapid down grade.

II. Church work and church attendance mean the cultivation of the habit of feeling some responsibility for others.

III. There are enough holidays for most of us. Sundays differ from other holidays in the fact that there are fifty-two of them every year. Therefore on Sundays go to church.

IV. Yes, I know all the excuses. I know that one can worship the Creator in a grove of trees, or by a running brook, or in a man's own house just as well as in church. But I also know as a matter of cold fact the average man does not thus worship.

V. He may not hear a good sermon at church. He will hear a sermon by a good man who, with his good wife, is engaged all the week in making hard lives a little easier.

VI. He will listen to and take part in reading

ROOSEVELT'S REASONS

some beautiful passages from the Bible. And if he is not familiar with the Bible, he has suffered a loss.

VII. He will take part in singing some good hymns.

VIII. He will meet and nod or speak to good, quiet neighbors. He will come away feeling a little more charitably toward all the world, even toward those excessively foolish young men who regard church-going as a soft performance.

IX. I advocate a man's joining in church work for the sake of showing his faith by his work.

—THEODORE ROOSEVELT.

XIII

HOME IDEALS

May it never be used for conventional or showy entertainment, but ever be a refuge of those who long for a restful, cheerful haven, where music and flowers and quiet companionship, without ostentation and forced gaiety, are to be found, and where time may be had to think and to talk of the paramount issues of the day.

There children may play and be inspired to think of the finer things of life and enjoy the wholesome pleasures which lead to the right ideas of entertainment; and also work with encouragement, so that the atmosphere of the House may be one of rejoicing and of progress in Idealism and Christianity.—HELEN SHERMAN PRATT.

XIV

PRAYERS

God of charity, help me to see the best side of every person with whom I come in contact. Let me realize how bravely many of them go on in spite of difficulties of which the world is unaware. Let me help them with understanding and sympathy and refuse to listen to slander.—ANON.

O God, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; Defend us, thy humble servants, in all assaults of our enemies; that we, surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. Amen.—BOOK OF COMMON PRAYER.

Almighty God, I pray that I may always behold the light upon the hills. Even when I am walking in the valley may there be a reflected light from the heights! Thy righteousness is like the great mountains; help me to find strength in the gracious convictions and not be afraid.—JOWETT.

FAITH AT WORK

Give me grace, O my Father, that I may persevere in the work to which Thou hast called me, not leaving it half-done, nor giving up when the first enthusiasm has faded, and when other interests arise to attract.—F. B. MEYER.

A PRAYER FOR UNITY

O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly Union and Concord: that, as there is but one Body, and one Spirit, and one Hope of our Calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of Truth and Peace, of Faith and Charity, and may with one mind and one mouth glorify thee; through Jesus Christ our Lord. Amen.—BOOK OF COMMON PRAYER.

Almighty God, I pray for all struggling people who are depressed in their impotence. Give them a faith which will make them partners with Thee. Let them lift their eyes upon their wonderful resources in Christ, and may they become more than conquerors through Him who loves them! Teach

PRAYERS

us to believe that we can do all things through Christ who strengtheneth us.—JOWETT.

Holy Spirit, help me to rejoice in Thee. Let me not move as a slave, but as one of the family of God. Take away from me all unworthy fear, and fill me with a holy boldness.—JOWETT.

Deliver me, O my Lord and Master, from self-confidence, self-centredness, and self-consciousness. Be Thou my confidence, and the centre of my activities; and may I always be more conscious of Thy presence than of the presence or absence of others.—F. B. MEYER.

Heavenly Father, I pray that Thou wouldest enrich the circle of my sympathies. Wilt Thou graciously widen and deepen it? Let me know that I am growing in grace by the receding horizon, by the growing dominion of my heart. Let me behold the land that is very far off.—JOWETT.

If this day I should get lost amid the perplexities of life and the rush of many duties, do Thou search me out, gracious Lord, and bring me back into the quiet of Thy presence.—F. B. MEYER.

O that this mind may be in us all, which was in

FAITH AT WORK

the Lord Jesus, that we may love as Brethren, be Pitiful and Courteous, and endeavor heartily and vigorously to keep the unity of the Spirit in the Bond of Peace, and the God of Grace, Mercy, and Peace be with us all. Amen.—THOMAS A KEMPIS.

O Lord, renew our spirits and draw our hearts unto Thyself that our work may not be to us a burden, but a delight; and give us such a mighty love to Thee as may sweeten all obedience. Oh, let us not serve Thee with the spirit of bondage as slaves, but with the cheerfulness and gladness of children.—BENJAMIN JENKS.

O Lord, Thou knowest what is best for us, let this or that be done, as Thou shalt please. Give what Thou wilt, and how much Thou wilt, and when Thou wilt. . . . Behold, I am Thy servant, prepared for all things; for I desire not to live unto myself, but unto Thee.—THOMAS A KEMPIS.

Grant that we may now, this present day, seeing it is as good as nothing that we have done hitherto, perfectly begin to walk before Thee, as becometh those that are called to an inheritance of light in Christ.—GEORGE HICKES.

O Thou, who art the true Sun of the world, ever

PRAYERS

rising, and never going down, . . . we beseech Thee mercifully to shine into our hearts, that the night and darkness of sin, and the mists of error on every side, being driven away by the brightness of Thy shining within our hearts, we may all our lives walk without stumbling, as in the day time, and, being pure and clean from the works of darkness, may abound in all good works which Thou hast prepared for us to walk in.—ERASMUS.

O Eternal God, sanctify my body and soul, my thoughts and my intentions, my words and actions, and whatsoever I shall think, or speak, or do, may be by me designed for the glorification of Thy Name, and by Thy blessing, it may be effective and successful in the work of God. . . . and let no pride or self-seeking, no covetousness or revenge, no little ends and low imaginations, pollute my spirit, and unhallow any of my words and actions; but let my body be a servant of my spirit, and both body and spirit servants of Jesus.—JEREMY TAYLOR.

O Thou, who art the Light of the minds that know Thee, the Life of the souls that love Thee, and the Strength of the thoughts that seek Thee; help us so to know Thee, that we may truly love Thee, so to love Thee that we may fully serve Thee,

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whose service is perfect freedom; through Jesus Christ our Lord. Amen.—GELASIAN SACRAMENTARY, A. D. 494.

Dig out of us, O Lord, the venomous roots of covetousness; or else so repress them with Thy grace, that we may be contented with Thy provision of necessaries, and not to labor, as we do, with all toil, sleight, guile, wrong, and oppression, to pamper ourselves with vain superfluities. Give us grace continually to read, hear, and meditate on Thy purposes, judgments, promises, and precepts, not to the end we may curiously argue thereof, or arrogantly presume thereupon, but to frame our lives according to Thy will.—ARCHBISHOP GRINDAL, 1519.

We pray for our land. . . . Raise up nobler men—men that shall scorn bribes; men that shall not run greedily to ambition; men that shall not be devoured by selfishness; men that shall fear God and love man; men that shall love this nation with a pure and disinterested love. And so we beseech of Thee that our peace may stand firm upon integrity, and that righteousness may everywhere prevail.—HENRY WARD BEECHER.

[THE END]

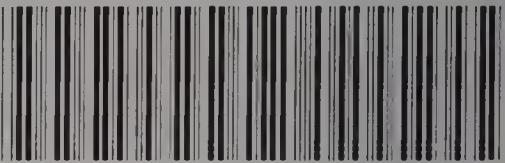
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